EFFECT OF OMKAR CHANTING ON SELECTED PHYSIOLOGICAL AND PSYCHOLOGICAL VARIABLES OF ORPHANS

A SHORT SYNOPSIS SUBMITTED BY

KRISHNA SURYAWANSHI
REGISTRATION NUMBER **PH2019-98**

SUPERVISOR

Dr. PADMAKAR

Assistant Professor

LNIPE Gwalior

CO- SUPERVISOR

Dr. LARA SHARMA

Assistant Professor

MDS University Ajmer

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Certificate

I hereby declare that the synopsis "**Effect of omkar chanting on selected physiological and psychological variables of orphans**"being submitted in the partial fulfillment of the requirement for the degree of Doctor of Philosophy in Yogic Science under the Department of Yogic Sciences, Lakshmibai National Institute of Physical Education Gwalior - 474002 during the academic year 2021-2022.

It is a bona fide record of original work carried out under the supervision of **Dr. Padmakar** (Assistant Professor, LNIPE, Gwalior, M.P.) and co-supervision of **Dr. Lara Sharma** (Assistant Professor, Maharshi Dayanand Saraswati University Ajmer, Rajasthan) and has not been submitted in full or part to any other university or institute for a degree or diploma.

Krishna Suryawanshi

Reg. No. - **PH 2019-98**

Dr. Padmakar

Assistant Professor

LNIPE, Gwalior, M.P.

(Chairperson, DRC)

Abstract

Orphans are vulnerable group of our society. Those children under the age of 18 years and have lost one or both parents are known as orphans and are categorized as double or single orphans respectively. Single orphans are categorized as maternal orphans, the children who have lost their mothers and paternal orphans, who have lost their fathers. These children's may have suffered from various mental, emotional, behavioural, psychological and social problems. One of the safest and most affordable supplementary and alternative health practices that can benefit people is yoga.

In this study we will be investigating the effect of Om mantra on various physiological and psychological variables among orphans. In order to achieve the goal of the scope of this study will be restricted to 80 orphans, encompassing both boys and girls between the ages of 12 and 18. Sample size divided into two equal group experimental and control. The anticipated result will be achieved by the implementation of a gradual training routine. The Omkar mantra, which comprises of the chants of Ahata and Anahata, is included. Twelve weeks will be the overall longitudinal period of the intervention.

Pre and post research design will be use for this experimental research study to asses psychological and physiological variables. The expected outcome will improve the effect in both domain areas. This study will help in the field of mantra therapy, psychological remedies, social well being and will enhance quality of life.

Keywords: Orphans, Omkar Chanting, Ahata Chant and Anahata Chant

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CHAPTER 1

INTRODUCTION

Orphan Children

who are under the age of 18 years and have lost one or both parents are known as orphans and are categorized as double or single orphans, respectively. Single orphans are categorized as maternal orphans, the children who have lost their mothers, and paternal orphans, who have lost their fathers (George, 2011; UNICEF, UNAID, &USAID, 2004). Orphan children are considered to be one of the most disadvantaged groups, who live a life full of stress, poverty and grief and are easily subjected to be abused, neglected and exploited (Nayak, 2014). Parental death is a threat to expose in a chance of loss for the all-round development of the child. Children who experience the death of a parent are more exposed to a chance of failure and uncertain future when compared to the child having their own biological parents (non-orphans). (Bhat, Nasir Ahmad, 2018)

Orphan and non orphan children

characteristics Differences in the personality of orphans and non-orphans in terms of alienation, locus of control, hostility, and self-derogation (Uma, J. and Thomas, I. 1991) emotional, behavioural as well as psychiatric disorders occur in these orphan children (Musisi&Kinyanda, 2009)At the age when they need much support from their parents and siblings to cope up with physical and emotional development, the loss of their parents make them more prone to psychological disorders.

Omkar mantra

'Om' is an Omnipotent and Omnipresent sound of the Cosmos. For this reason it is also referred as 'Praṇava'; the energy that runs in our Prāna. 'Om' is the source of all religions and also religious scriptures. The uttering of the sacred and mystical 'Om' is called 'Omkar' or 'Aumkar'. It is the sound of Brahma. It is the predominating force and power. For this reason, chanting 'Om' is essential before every auspicious activity. Most mantras start with 'Om' and much written on this topic in the scriptures.(Maharara & Sabar, 2020)

Yoga and orphans

Practice of Yoga modulates health by influencing almost all systems in our body and improves the quality of life of the practitioners.(Kumar, 2015)The japa of Divine Name or Mantras has been an integral part of all modes of worship or prayer in every religion – be it Hindu, Sikh, Islam, Buddhist, Christian, Tao, Bahai, etc. The vibrations induced by the repeated rhythmic chanting of a specific mantra generate specific pulsation of praña and stimulate the extrasensory energy nuclei in the body accordingly(Kumar, 2015). Yogic practices have significant effect on mental health of orphan children(Kenari, 2014). Yogic practices not only reduce the stress among individuals but also strengthen the positive aspects of human personality, enhance the hidden quality of human being and also help in developing the country. It will be very beneficial for the psychological wellbeing of orphan child(Gupta, Ushajyoti and Agrawal, G., 2018).Yoga reduced anxiety and depression and improved self-esteem of orphanage adolescents and young adults (Tejvani, R. et al. 2016). Yoga is Useful for young orphan adolescents in improving their executive functions (Purohit, S. P. Pradhan, B. 2017)

Challenges of orphans

Author name	TITLE	RESULTS
Uma, J. et al. (1991)	Personality differences between orphans and non orphans.	Alienation, locus of control, hostility, and self-derogation.
Saraswat, A. et al. (2017)	A qualitative study examining psychological distress and coping mechanisms among orphan and vulnerable children living in institutional care in new Delhi, India	Sadness, low self esteem, lack of purpose, loneliness, helplessness, love and affection, rejection, recognition and approval, low social security.
Kaur, R. et al. (2018)	A Descriptive study on behavioural and emotional problems in orphans and other vulnerable children staying in institutional homes	peer problems , emotional problems , Hyperactivity , prosaically behaviors and having psychological morbidity.
Priyanka et al. (2018)	A comparative study of self esteem and level of depression in adolescents living in orphanage home and those living with parents.	The orphan children reported lower self-esteem and high depression than the children living with their parents.
Kalagi,S.H. et al. (2020)	A Comparative Study to Assess the Quality of Life and Stress among Orphan and Non-orphan Children in Selected Areas of Bagalkot	Orphan children had moderate stress and poor quality of life. They feel different from other children, stress, loneliness, stigmatization, and lack of visit of relatives and support.
Robert, C. et al. (2019)	Poverty and the state of orphans in owerri, IMO State	They found in the study children suffer from loneliness, lack of parental love, and lack of sleep.

Need of the study

Author Name	Title Name	Recommendations and Limitation
Acharya, kadambini (2020)	Impact of various styles of mantra chanting in novices based on physiological and cognitive variables	No female participants in the study of autonomic and There respiratory variables. Good number of biochemical variables should have been studied along with autonomic, respiratory and cognitive variables.
Bhat, Nasir Ahmad (2018)	Self efficacy resilience optimism and coping among orphan adolescents of Kashmir	Study leads to the fact that the study was highly based on positive psychological self report measures which may be resulted in unknown fear; insecurity about the confidentiality of the findings could be a factor for giving sometimes biased respond.
Mooventhan, A. and Khode,V. (2014)	Effect of Bhramari pranayama and OM chanting on pulmonary function in healthy individuals: A prospective randomized control trial	Limitations of this study is did't does the diffusion capacity, lung volumes and total lung capacity. In the baseline, though there were variations in weight and FEV1 /SVC between SG and CG that did not affect the PFT because it depends on the individual's own weight. Studies are required with the more number of sample size and longer duration to find out the effect of each practice separately with underling mechanism.

Statement of the problem

It is stated as effectiveness of Omkar Recitation in terms of psychological and physiological variables on orphan children.

Objective of the study

- To characterize the level of selected Physiological Variables, and Psychological variables among both the orphan boys and girls of both experimental group and control group.
- To compare pretest-posttest means scores of selected Physiological Variables and Psychological variables among both the orphan boys and girls of both experimental group and control.
- To compare adjusted mean scores of selected Physiological Variables and Psychological variables among both the orphan boys and girls of both experimental group and control group by considering their pre Physiological Variables and Psychological variables.

HYPOTHESIS OF THE STUDY

- There will be no significant difference between pretest posttest mean scores of selected Physiological Variables and Psychological variables among both the orphan boys and girls of both experimental group and control group.
- There will be no significant difference between adjusted mean scores of selected Physiological Variables and Psychological variables among both the orphan boys and girls of both experimental group and control group by considering their pre Physiological Variables and Psychological variables.

DELIMITATION OF THE STUDY

- This study will delimited for Bhopal orphans only
- Age limit of subject is in range between 12 - 18years children
- Study will be conducted on selected psychological, and physiological.
- Training intervention duration will be delimited for 90 days.

SIGNIFICANCE OF THE STUDY

- The significance of the present study is going to tell the effectiveness of omkar chanting on orphans.
- The significance of the present study is going to tell the effectiveness of omkar chanting on selected psychological and physiological variables.

CHAPTER 2
REVIEW OF LITERATURE

Jyoti Vaidik et al., (2020),The study"Mantra Yoga: A Tool For A Healthy Mind"The strength locked up in the mantras is essentially spiritual in nature. The precise configurations of the Vedic Mantras are stated to be derived from the diffused science of syllables and sound. One that virtually and rightly performs the japasadhana of the Gayatri Mantra begins to progressively development through the aforesaid 4 stages ofpsychological and religious refinement and attains the ultimate purpose. His mind and intellect are converted and illuminated.

Sharma, V. D.(2019),Thestudy "Effect of Omkar Chanting on Concentration, Memory & Level of Fatigue: Absolute Health Management through Yoga Therapy" The concentration, memory and the level of fatigue can be measured from the psychology based tests. OUM recitation is an important yogic practice. The vibration due to OUM meditation increases the efficiency of cells and the organs and brings relaxation and energy to the whole body, that way it treats psychosomatic & physical problems

Gupta &Agrawal, (2018), The Study "Effect of Psycho-Yogic Package on Locus of Control in Orphan Adolescents" In this study The sample consists of 200 subjects in the study from Haridwar, Dehradun, Uttrakhand. The Ratters Locus of control scale (Hindi adaptation) was used to measure level of locus of control. After collecting pre data and applying intervention, post data were collected. ANOVA (one way) statistical method was used for the analysis of the data. After the statistical analysis the result shows that the psycho-yogic package significantly affects the level of locus of control and improves mental health.

Karikalan, (2018), In this study researcher check Effect of pranayama and Omkara chanting on selected psychological variables among Physical Education College boys. To achieve the purpose of the study fourteen physical education college boys at the age group of 21 to 24 years were selected as subject for the study. Pre test and post test were conducted on the following psychological variables namely concentration, memory and level of fatigue. The experimental training was given for a period six weeks. The collected data were analyzed using descriptive statistics and t test. The result of the study shows that there was significant improvement in the selected psychological variables namely concentration, memory and level of fatigue due to six weeks of Pranayama and Omkara chanting.

Purohit & Pradhan,(2017), "Effect of yoga program on executive functions of adolescents dwelling in an orphan home: A randomized controlled study"In this study Seventy two apparently healthy orphan adolescents randomized and allocated into two groups as Yoga group ($n = 40$; 14 girls, age = 12.69 ± 1.35 yrs) and Wait List Control (WLC) group ($n = 32$, 13 girls, age = 12.58 ± 1.52yrs.The post-hoc test with Bonferroni adjustment also showed significant improvements ($p < 0.001$) within the Yoga group in all test scores while in wrong score of DSST did not exhibit significant reduction. Whereas the WLC group, showed

significant improvement ($p < 0.05$) in Stoop Color, Color-Word score, net score of DSST, Digit Span forward and Digit Span Total three months Yoga program was found useful for the young orphan adolescents in improving their executive functions

Tejvani et al., (2016), Effect of Yoga on anxiety, depression and self-esteem in orphanage residents," A pilot study, The present study intended young adults participants who were the permanent residents of an orphanage (n= 34; males= 27, females= 7) between age ranges of 12–20 years underwent 2 week of Yoga intervention. This pilot study suggests that 2 weeks of Yoga practice potentially reduced anxiety and depression and improved self-esteem of orphanage adolescents and young adults.

Naidu et al., (2014), Beneficial effects of 12-week OM chanting on memory in school children The present study was aimed to provide scientific evidence for beneficial effect of OM chanting on memory. This study was conducted at Akshara group of institutions, Manthani, Telangana State, India, after obtaining institutional human ethical committee clearance. A total of 60 healthy and wiling female school children aged 12-15 years, were included in the study after obtaining informed consent, following inclusion and exclusion criteria. Intervention group participants, performed OM chanting once in a day for 30 minutes daily, between 6:30 AM to 7:00 AM, for 12 weeks under the supervision of yoga teacher. No significant difference was observed in demographic data of the participants. Spatial and verbal memory scores before intervention (baseline values), are not significantly different between control and intervention groups. Significant improvement in both spatial and verbal memory was observed in intervention group when compared to control group. Our study further supports the beneficial effect of OM chanting on memory. We recommend adopting OM chanting in routine day life style for a better cognition and quality of life.

ANCIENT LITERATURE

- **Prashana Upanishad :** Satyakama, the son of Sibiasked the question to Pippalada :Sir, if one among men throughout his life on Om mediates,What is the particular world that he reaches? (SibaprasadDutta.2014)
- **Mandukya Upanishad :**'Om' is imagined to represent God, Brahman, Source, Universal Consciousness. Because it's the power to form everything. When chanting 'Om' aloud, the sound will naturally evolve through the three phases corresponding to the three letters A-U-M. Just like the experience of Om as a way of completeness and pure consciousness, the three syllables don't seem to be distinct or separate phases, but an endless motion of the body, breath and awareness (Maharara & Sabar, 2020)
- **Taitiriya Upanisad** :Mantra 'OM' is chanted in any group, then the effects are amplified and will produce immense positive vibrations which charge up entire vicinity. When you will chant 'OM' on a regular basis it will take you on a spiritual journey to greater happiness and positivity, but only if it is done in daily for a longer period of time. (Maharara & Sabar, 2020)
- **Chandogya Upanishad :** 'Om' represents everything. It's said to be the seed of all of creation. A bit like an acorn seed has the immense power and wonder of a mighty

oak tree. This seemingly small word contains all the ability of the universe. It's the start, middle and therefore the end of it all or the past, present and future. It calls the syllable 'Om' as Udgītha (GodieerLe, song, chant and asserts that the importance of the syllable is thus: the essence of all beings is earth, the essence of earth is water, the essence of water are the plants, the essence of plants is man, the essence of man is speech, the essence of speech is that the Ṛigveda, the essence of the Ṛigveda is Sāmaveda, and the essence of Sāmaveda is Udgītha. (Maharara & Sabar, 2020)

- **Svetasvatara Upanishad**: Om is like the fire which though potentially present in firewood is not seen until two sticks are rubbed against each other. The self is like that fire; it is realized by constant awareness of the sacred syllable Om. Let the body be the stick that is rubbed and Om be the stick that is rubbed against. Then the real nature is realized which is hidden within, just as fire in a sense hidden in the wood.(Kumar Sanjay 2010)
- **Patanjali Yoga Sutra**: Tasya vachakah pranavah (Ch: I; V: 27). This literally means that pranava is virtually Ishwara or Om, where Ishwara is the word denoting God. Tajjapastadarthabhavanam (Ch: I; V: 28). This means that mental repetition of Om (although Om is not specifically mentioned) should be carried out while dwelling on its meaning. (Kumar Sanjay,.2010)

CHAPTER 3

METHODOLOGY AND PROCEDURE

This chapter covers the researcher's methodological approach in a number of steps, including subject selection, experimental design, variable selection, test selection, instrument reliability, subject orientation, training program, pilot research, test administration, data collection, statistical methods and the researcher's competence.

SELECTION OF SUBJECTS

In order to accomplish the objectives of this study, subjects will be identified from Bhopal orphanages. There will be a total sample size of (n = 80), which is split into two equal experimental and control groups. The study's subjects were chosen at random from the population. The individuals were between the ages of 12 and 18.

Groups	Subjects	Intervention
Experimental	40	Omkar chanting
Control	40	No Intervention

SELECTION OF VARIABLES

For the present investigation both dependent and independent variables were selected for the examination of objectives and hypotheses.

- **Dependent Variable**
  - Alienation
  - Self Restrain Behavioural
  - Memory
  - Cognitive Abilities
  - Lung Diffusion Capacity
  - Tidal Volume
  - Inspiratory reserve volume
  - Expiratory reserve volume
  - Vital Capacity
  - Inspiratory capacity
- **Independent Variable**
  - Omkar chanting

CRITERIA OF MEASUREMENTS

Psychological variables

- Student Alienation Scale - R. R. Sharma
  (It contains 54 items and divided into five areas -I.Powerlessness, II. Isolation, III. Self estrangement, IV. Meaninglessness, V. Normlessness.)
- Self Restrain Behavioural Scale - M. Mahak and N. Sharma
  (This scale consists 28 items. It was administered on 12 to 21 years old orphan girls/boys.)
- Memory - Span of Immediate memory (Auditory and Visual)
- Cognitive Abilities Test - Vishal Sood and Pooja Sharma
  (This scale consists 76 items divided into Four Cognitive Abilities—I. Verbal, II. Numerical, III. Abstract Reasoning, IV. Verbal Reasoning.)

Physiological Variable

VARIABLE
Lung Diffusion Capacity
Tidal Volume (TV)
Inspiratory reserve volume (IRV)
Expiratory reserve volume (ERV)
Vital Capacity (VC)
Inspiratory capacity (IC)

RESEARCH DESIGN

Pre-post experimental research design will be use for this study.

Variable	**Pre test**	**Experiment**	**Post test**
Cognitive Abilities	A1	X	A2
Alienation	B1	X	B2
Self restrain	C1	X	C2
Memory	D1	X	D2
Lung Diffusion Capacity	E1	X	E2
Tidal Volume (TV)	F1	X	F2
Inspiratory reserve volume (IRV)	G1	X	G2
Expiratory reserve volume (ERV)	H1	X	H2
Vital Capacity (VC)	I1	X	I2
Inspiratory capacity (IC)	J1	X	J2

COLLECTION OF DATA

At the pre and post intervention phases, information for the following criteria will be gathered. For 12 weeks, the participants will get the Progressive Yogic Protocol (Omkar mantra chanting) six days in a week.

ADMINISTRATION OF INTERVENTION

The experimental group will receive treatment six days a week for the duration of the current trial, which will last three month. Will take place between 7 and 8 a.m.

Omkar mantra training schedule for the intervention group

Intervention Event/Time	$1^{st}/2^{nd}$ Week	$3^{rd}/4^{th}$ Week	$5^{th}/6^{th}$ Week	$7th/8^{th}$ Week	$9^{th}/10^{th}$ Week	$11^{th}/12^{th}$ Week
Wakeful Deep Breathing	3 round	3 round	3 round	3 round	3 round	3 round
Akara Chanting	5 round	6 round	7 round	8 round	9 round	10 round
Ukara Chanting	5 round	6 round	7 round	8 round	9 round	10 round
Makara Chanting	5 round	6 round	7 round	8 round	9 round	10 round
Omkara Chanting	5 round	6 round	7 round	8 round	9 round	10round
Anahata Om Chanting	5 round	6 round	7 round	8 round	9 round	10 round

SELECTION OF STATISTICAL TEST

The data distribution pattern will determine the appropriate statistical analysis to be employed.

EXPECTED OUTCOMES

The purpose of the study is to ascertain how well Omkar Chanting, a structured yoga intervention, affects the psychological and physical well-being of orphans. It is anticipated that the intervention will result in favorable changes in a few physiological indicators as well as improvements in psychological parameters and general well-being.

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